

Select Quotes from Man: His Origin & Destiny, Book by Joseph Fielding Smith against Darwinian Evolution

(Blue text quotes Smith. Most of these are from Man: His Origin & Destiny, a few others fitting the theme have been added also.)

All of this ‘reconciliation’ of Christianity and evolution hasn’t set well with the prophets. Look at what Joseph Fielding Smith taught about trying to mix the two, and the historic parallels of these dangerous methods. He said, “So now, in the twentieth century, the doctrines of the critics of the Bible and the teachings of the organic evolutionists, have gained the ascendancy in the scientific world. It is true that in former years we lived in a Christian nation, the fact persists that now many Christian ministers, so-called, have been caught in the web of **modernism and organic evolution and have rejected the fundamental doctrines of Christianity; and they, like the Christians in the days of Rome, have mingled their religious views with these modern (pagan) teachings**. Because of the influence of destructive criticism and these theories of the descent of man, many ministers have rejected the fall of Adam, the atonement of Jesus Christ, and the resurrection of the dead. In fact they have come to the point where they have discarded the doctrine of the resurrection of Jesus Christ, and that he is the Only Begotten Son of God. **Their Christianity, filled with abundant errors before, has sunk to a lower level**. These advocates of modernism and evolutionary teachings, glory in the fact that their influence has helped to eliminate from Christianity, the "dogma of Adam's fall," (White, Dr. A. D., History of the Warfare of Science with Christian Theology, Vol. 1, pp. 222) and the "Legendary husks and rinds of our sacred books" (White, Dr. A. D., History of the Warfare of Science with Christian Theology, Vol. 1, p. 56). One day, when they come to the judgment, they will have to give an accounting for all this mischief they have done. It may be imagined how they will feel, when they are forced to confront the thousands who have been turned away from faith in God and acceptance of his divine plan of salvation, because these enemies of truth were eager to destroy the scriptures and the mission of Jesus Christ. If great joy will be felt by the individual who has, through his humble effort, saved one soul, then how great must be the remorse of these learned men when they discover that their efforts have been the means of **destroying thousands of souls?**” (D&C 18:10-16) (Joseph Fielding Smith, Man: His Origin and Destiny).

Nephi spoke of how sinful man will lose the ability to hear God. He said, “...**ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words;...**” (1 Ne. 17:45)

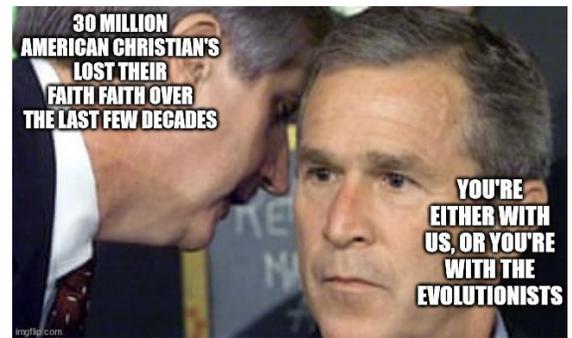
This very thing happened to Darwin. Joseph Fielding Smith described, "It seems that Darwin himself underwent the same experience. He lost his religion when he lost confidence in Paley's evidences. He says: "The old argument from design in Nature, as given by Paley, which formerly seemed to me so conclusive, fails, now that the law of natural selection has been discovered. We can no longer argue that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man." "At the present day," he continues, "the most usual argument for the existence of an intelligent God is drawn from the deep inward conviction and feeling which are experienced by most persons." Formerly he was led by feelings such as those just referred to, to the firm conviction of the existence of God and of the immortality of the soul. The grandeur of the Brazillian forest, he says, used to inspire him with religious awe. "But now the grandest scenes would not cause any such convictions and feelings to arise in my mind. It may be truly said that I am like a man who has become color-blind." In another passage he mentions the fact that his love for poetry has gradually disappeared—a proof of the withering effect which continual scientific investigation may exert upon the soul!" (quoting

from Introduction to Philosophy, by Dr. Friedrich Paulsen, pp. 159-160.) (Joseph Fielding Smith, Man: His Origin and Destiny, Ch. 4 The Doctrine of God)

Joseph Fielding Smith taught that animal life also fell at Adam's fall, and that before the fall, neither man nor animal had blood: "Thus when man fell the earth fell together with all forms of life on its face. Death entered; procreation began; the probationary experiences of mortality had their start. Before this fall there was neither mortality, nor birth, nor death, nor — for that matter — did Adam so much as have blood in his veins (and the same would be true for other forms of life), for blood is an element pertaining only to mortality." (Joseph Fielding Smith, Man: His Origin and Destiny, pp. 362-365; Doctrines of Salvation, vol. 1, pp. 76-77)

Pasteur proved that life cannot spontaneously generate (life doesn't come from non-living things). So, why do evolutionists continue to claim that life 'emerged' as a result of an explosion followed by millions of years of rain on rocks? As Joseph Fielding Smith put it, "Notwithstanding the great discovery of Pasteur, Darwin and his followers were not retarded in their search to find the beginning of life and to prove that all things have developed from spontaneous life. This question has never been answered successfully other than the account in the scriptures: **If spontaneous generation cannot be created now, how could it be possible several million or billion years ago?** Conditions, according to the teachings of science, are more favorable now than they possibly could have been in the far distant past. To get a beginning these advocates must assume some **starting point**, notwithstanding there is no evidence that will support it. All evidence points to the contrary." (Joseph Fielding Smith, Man: His Origin & Destiny, Ch. 7 The Hypothesis of Organic Evolution)

Joseph Fielding Smith, with several experts, demonstrates how evolution cuts at not only the doctrine of the fall, but at the entirety of God's plan. He said, "Organic evolution tends to rob God of his mercy, his justice and his saving grace. It denies the resurrection of the dead and the gift of Jesus Christ to all men that they will live again. It denies the spiritual creation and places the earth and all of its inhabitants beyond the power of redemption. It teaches that in some unknown way and at some unknown time, life commenced in some spontaneous way in a speck of protoplasm. It cannot explain how this speck of protoplasm, or cell, happened to be. It is merely a postulate, a guess that such a thing really happened. Therefore man is beholden to no one for his existence. He is not, according to this theory, the offspring of God. He had no divine origin, no spirit in his body that is eternal. When he dies he shall return to the dust and death is the end of all. There is no other conclusion; no doctrine more hopeful than total extinction of the individual. These are the rewards offered to you and to me and to every creature through this wicked doctrine which today prevails so nearly universal, making atheists of mankind. Is there any wonder that men of renown like John Fisk can say: "Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carried with him." (Fisk, John, The Destiny of Man, p. 103.) Or, Sir Oliver Lodge: "As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing; and insofar as he acts wrongly or unwisely he expects to suffer. He may consciously plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will any one but a cur ask for the punishment to fall on someone else, nor rejoice if told that it already has so fallen." (Sir Oliver Lodge, Man and the Universe, p. 204.) **This is what comes naturally out of the doctrine of organic evolution. It ridicules religion. It denies the Fatherhood of God and the Sonship of Jesus Christ. It places man as the natural kin of the animal, a descendant of a rat, a worm and an amoeba. Those who like it may have this doctrine, but they have no right to attempt to drag their fellow men, who are "begotten sons and daughters unto God," down to their level.**" (Joseph Fielding Smith, Man: His Origin & Destiny, Ch. 8 The Hypothesis of Organic Evolution pt.2)



Joseph Fielding Smith taught that we can't recognize which pagan elements have entered the church when we care more about the world of academia than scripture. He said, "Much of the difficulty experienced by these scientists and many others, is the fact that they confound apostate Christianity with the Gospel of Jesus Christ. They **recognized fully that great changes gathered from the pagan world, have come into the churches, but they were unable to discern the truth from the darkness**, and having been **led into the pitfalls of organic evolution** and the mis-interpretations and confusion which came through the destructive criticism, they were unable to see the light. Therefore they **discarded the history of the scriptures as it had been given by revelation, and lost all faith in the miracles** and classed them among the mythology of the nations with whom the Israelites were surrounded. They looked through **colored glasses that distorted all things out of proportion**, and hence they **became easy prey to the "strong delusions, that they should believe a lie."** (2 Thes. 2:11) (Joseph Fielding Smith, Man: His Origin & Destiny, Ch. 2 Conflict Between Science & Religion p.39)



Joseph Fielding Smith pointed out how what parents should teach at home varies greatly from evolution. He said, "In the home parents are commanded by revelation to teach their children these principles of the Gospel...[quotes D&C 68:25-29]... In this manner they are instructed in the home. Then they go to school and find these glorious principles ridiculed and denied by the doctrines of men founded on foolish theories which deny that man is the offspring of God and that when we pray to him as our Father, our words are meaningless and that man is the offspring of some worm or amoeba that in some unknown way multiplied to fill the earth with all its plants and animal life. It is true that not all teachers believe and teach these foolish doctrines; but these theories do dominate the secular education of our youth. They are constantly published in our newspapers, in magazines and other periodicals, and those who believe in God and his divine revelations frequently sit supinely by without raising any voice of protest. Under these adverse conditions is there any wonder that the student becomes confused? He does not know whether to believe what his parents and the Church have taught him, or to believe what the teacher says and what is written in the textbook he is given to study. Naturally students have confidence in their teachers and as that confidence increases, there comes a lack of confidence in the doctrines of the Church and the parental instruction. These are critical years and every effort should be made in the Sunday School, Mutual Improvement and all the Auxiliary organizations and Priesthood quorums, to strengthen the faith of these young people. Bishops and other presiding officers should see to it that only men and women who are converted and full of faith are appointed to teach. Too frequently, I regret to say, unwittingly presiding officers in wards and quorums choose teachers that have scholastic training without discovering whether or not they are converted and in full faith in the doctrines of the Church. When this happens and a teacher is appointed who is filled with modernistic doctrines conflicting with what the Lord has revealed, and these theories he presents before the class, confusion is the result and we find confusion from within. Under such conditions, with enemies in our ranks, the influence of both Church and home is further weakened and our youth more seriously impressed with these false theories." (Joseph Fielding Smith, Man: His Origin & Destiny, Introduction)



Joseph Fielding Smith recognized that the teaching of Adam as the first man was lost as a **part of the great apostasy**. In a Church priesthood manual he said, “The doctrine that man is created in the image of God was also lost in the apostasy. The vision given to **Joseph Smith** restored the true doctrine in relation to this question. It is just as strange that man, in his spiritual darkness, would change this glorious doctrine and in the later times substitute for it **the abominable doctrine that man has ascended through countless ages from lower forms of life**, as it is that they could make of the Father and the Son and the Holy Ghost a God to be worshipped that is without substance, immaterial and therefore non-existent.” (Church History and Modern Revelation, Course Study for the Melchizedek Priesthood Quorums for the Year 1947 p.11)



Joseph Fielding Smith taught that the revelation on Adam as the “First Flesh” indicates that there were no mortal creatures or death before him. He said, “Then what is meant by the “first flesh”? It is simple when you understand it. Adam was the first of all creatures to fall and become flesh, and flesh in this sense means mortality, and all through our scriptures the Lord speaks of this life as flesh, while we are here in the flesh, so Adam became the first flesh. **There was no other mortal creature before him, and there was no mortal death until he brought it . . .**” (Joseph Fielding Smith, Seek Ye Earnestly [Salt Lake City: Deseret Book Co., 1970], 281.)

Joseph Fielding Smith addressed claims in the Church about pre-Adamic people in 1930. He said, “**Even in the Church** there are a scattered few who are now advocating and contending that this earth was peopled with a race—perhaps many races—long before the days of Adam. These men desire, of course, to square the teachings in the Bible with the teachings of modern science and philosophy in regard to the age of the earth and life on it. If you hear any one talking this way, **you may answer** them by saying that **the doctrine of "pre-Adamites" is not a doctrine of the Church**, and is not advocated nor countenanced by the Church. **There is no warrant in the scriptures, not an authentic word, to sustain it.**” (p.147 October 1930 issue of The Utah Genealogical and Historical Magazine. https://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V15N01_81.pdf)



Joseph Fielding Smith emphasized the scriptural doctrine of life being transplanted to this Earth from elsewhere. He said, “Why not the shorter route and **transplant them from another earth as we are taught in the scriptures?** Surely to any reasonable mind, the Lord would not have to start with an amoeba, pass through the stage of lower fish to higher fish to reptiles to apes and to man!” (Joseph Fielding Smith, *Man: His Origin & Destiny*, Ch. 12 Man the Offspring of God)



In “Selections from Answers to Gospel Questions,” at least 35 passages from “Man: His Origin & Destiny” are suggested. Joseph Fielding Smith teaches against death before the fall at length in his Origins book (pp. 2, 50-51, 279-280, 328-329, 357-358, 362-365, 376-377, 381, 384, 387-396, 463-464).

Joseph Fielding Smith taught that the Earth was peaceful, and there weren’t millions of years of death before Adam: “**The Lord pronounced the earth good when it was finished. Everything upon its face was called good. There was no death in the earth before the fall of Adam. I do not care what the scientists say in regard to dinosaurs and other creatures upon the earth millions of years ago, that lived and died and fought and struggled for existence. When the earth was created and was declared good, peace was upon its face among all its creatures. Strife and wickedness were not found here, neither was there any corruption.**” (Joseph Fielding Smith, *Doctrines of Salvation*, Volume 1, p. 108)

Joseph Fielding Smith demonstrated modern education’s rejection of both the fall and atonement. He said, “Adam, our first parent,—and I believe that doctrine very firmly, which is now discounted in the world—through his transgression brought into the world death, and through death came suffering and sin. **The first death that was pronounced upon him was banishment from the presence of the Lord.** For Adam died two deaths, a spiritual death, or banishment from the presence of God, which is the first death, and which is like the second death which will be pronounced upon the wicked when they are cast out of the presence of the Lord; and he also died the mortal death. **Modern education** declares that there never was such a thing as the “fall” of man, but that conditions have always gone on in the same way as now in this mortal world. Here, say they, death and mutation have always held sway as natural conditions on this earth and

everywhere throughout the universe the same laws obtain. It is declared that man has made his ascent to the exalted place he now occupies through countless ages of development which has gradually distinguished him from lower forms of life. Such a doctrine of necessity **discards the story of Adam and the Garden of Eden**, which it looks upon as a myth coming down to us from an early age of foolish ignorance and superstition. Moreover, it is taught that **since death was always here, and a natural condition prevailing throughout all space, there could not possibly come a redemption** from Adam's transgression, hence there was no need for a Savior for a fallen world." (Melchizedek Priesthood, Joseph Fielding Smith, Improvement Era, 1937, Vol. XI. May, 1937. No. 5)

Joseph Fielding Smith put it succinctly, "If there is anybody here that believes that **death has always been going on**, and that sin was always here, he will have a **difficult time to explain Adam and the fall, or the atonement.**" (Doctrines of Salvation, 1:119-120.)

Joseph Fielding joined other prophets in teaching that the Earth was baptized by immersion (see Doctrines of Salvation, 2:320; Man His Origin and Destiny, 433-36.)

Joseph Fielding Smith demonstrated how evolution is a central weapon the adversary, and called for having no part in it. He said: "It has been truthfully said that **organic evolution is Satan's chief weapon in this dispensation in his attempt to destroy the divine mission of Jesus Christ**. It is a contemptible plot against faith in God and to destroy the effective belief in the divine atonement of our Redeemer through which men may be saved from their sins and find place in the Kingdom of God. **There is not and cannot be, any compromise between the Gospel of Jesus Christ and the theories of evolution.** Were evolution true, there could be no remission of sin. In fact there could be no sin." (Joseph Fielding Smith, Man: His Origin & Destiny, Ch. 8 The Hypothesis of Organic Evolution pt.2)